



BENEFICE BULLETIN

Church News for

Bedale, Burrill, Leeming and Thornton Watlass

2nd July 2023

Fourth Sunday After Trinity

OUR PRAYERS ARE ASKED FOR

Gaynor, Bel Newman, Mark Newman, Lesley Hall, Delma Bode, John Hall, Chris, Lynne Riddlestone, Olive Robinson, Harry Scorer, Kath Finkill, Barbara Cooper, Harry Lillystone, Anne Jardin, Adrian Grayson, and Maureen Graham

RIP

Margaret Hartley.

May she rest in peace and rise in glory

Collect

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: increase and multiply upon us your mercy; that with you as our ruler and guide we may so pass through things temporal that we lose not our hold on things eternal; grant this, heavenly Father, for our Lord Jesus Christ's sake, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

First Reading - Jeremiah 28. 5-9

Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the Lord; and the prophet Jeremiah said, 'Amen! May the Lord do so; may the Lord fulfil the words that you have prophesied, and bring back to this place from Babylon the vessels of the house of the Lord, and all the exiles. But listen now to this word that I speak in your hearing and in the hearing of all the people. The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet.'

Second Reading - Romans 6. 12-23

Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Gospel Reading - Matthew 10. 40–42

‘Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none

Post Communion Prayer

Eternal God, comfort of the afflicted and healer of the broken, you have fed us at the table of life and hope: teach us the ways of gentleness and peace, that all the world may acknowledge the kingdom of your Son Jesus Christ our Lord. Amen.

COMMENTARY ON THE READINGS

Old Testament Jeremiah 28.5-9

This is part of a much longer prophetic action in which Jeremiah foretells the overthrow of Judah by the Babylonians. At the beginning of chapter 27, God tells Jeremiah to make and wear a yoke, symbolising the Babylonian domination: the Babylonians would lead Judah as one leads an animal. In response, Hananiah offers a counter-prophecy of hope and restoration. The text acknowledges Hananiah as a prophet, and seems to locate him within the establishment (28.1). Subsequently he takes the yoke from Jeremiah’s neck and breaks it. Jeremiah then receives a word from the Lord telling him that Hananiah’s prophecy is wrong. He condemns Hananiah, who then dies (28.17).

Today’s words record the confrontation between Jeremiah and Hananiah, in the Temple, the place at the very heart of the faith. Jeremiah begins with a moving wish that Hananiah’s words might be true, but effectively negates them by recalling the tradition of prophecy, which has focused on God’s response to Israel’s sin. In a second move, he expresses mistrust of Hananiah by saying, in effect, let’s wait and see what happens next (cf. Deuteronomy 18.20-22). God vindicates those who do his will and speak his word through action that affirms their loyalty.

Psalm 13

This lament expresses a deep sense of separation from God. The psalmist experiences the absence of God, which leads to heartbreak for him and triumph for his enemy. For reasons that are not clear to us or the psalmist, God seems to be ignoring the cries for help. Without God, there is no possibility of recovery, and enemies and death will overcome.

The psalm presupposes that the right relationship with God is a face-to-face, life-giving engagement. Without that, human being is unsustainable. With it, life is firmly grounded and rich in blessing, and people can sing for joy. The conclusion expresses a renewed confidence in God. Because the psalmist has trusted God's steadfast love, he is confident that he will find salvation.

New Testament Romans 6.12-23

One of Paul's aims in the letter to the Romans seems to be to present an explanation of his theology before his visit to them. A central theme of his work is freedom from sin in Christ. Here, he uses the image of slavery to contrast life under sin and life under Christ.

Slaves had little choice but to obey their masters – the consequences of disobedience could be terrible. For many slaves, this meant submission to cruel and inhuman treatment. There were, however, some favoured slaves whose education and natural gifts meant that their masters valued them highly and, for them, slavery could be a good option – better than the precarious poverty faced by many.

Slavery to sin is the default position in which human beings find themselves, and it has terrible consequences; sin is a cruel master, offering only death to its slaves. Through Christ, an alternative is available: slavery to righteousness, which offers life free from the power of sin now (i.e. sanctification), and eternal life to come. However, this is an absolute choice between two opposing masters – obedience to righteousness excludes obedience to sin (cf. Matthew 6.24). It is only the grace of Christ (v. 14) that enables us to make this choice and live by it.

Gospel Matthew 10.40-42

These verses end a teaching section in which Jesus has offered support to his disciples as they prepare to go out on a mission to spread the good news 'like sheep among wolves' (v. 16). Much of the teaching offers reassurance, helping them to sustain their mission when things go wrong. Here, however, Jesus focuses on a kindly welcome and its rewards.

The reward is based on the link between potential disciples, existing disciples, Jesus and God; in welcoming one, people welcome all, because Jesus makes God present and the disciples make Jesus present. The welcome implies acceptance of the disciples' message and of Jesus' demands on our life. The welcome goes beyond common courtesy and is motivated by recognition. The insight and grace to identify the presence of a prophet and respond to it leads to the 'reward of a prophet', that is to say, hearing the prophet's words and believing them, with all the benefit that brings.

To welcome a righteous person depends on insight and grace to perceive righteousness as a fundamental characteristic of their identity, and leads to the benefit of friendship with someone who is faithful to their calling and committed to justice as a way of life. Welcome implies hospitality, symbolised by the gift of a cup of cold water– which can itself be life-saving. Not even the smallest gift in support of God's mission goes unnoticed.

Service Times and Venues

Thursdays 10:30am BCP communion at St Gregory's

	<i>Morning Services - St Gregory's, Bedale</i>	<i>Morning Services - St Mary's, St John's and Burrill</i>	<i>18.30—Evensong conference call</i>
2nd July	8am St Gregory's #	10:45 St Mary's Thornton Watlass	St Gregory's, Bedale *
	9.15am St Gregory's #*F	11am St John's, Leeming #*	
9th July	9:15am St Gregory's #*F	10:45 St Mary's Thornton Watlass #*	Burrill Church *
16th July	9:15am St Gregory's #F	10:45 St Mary's Thornton Watlass #	St Mary's Thornton Watlass *
		11am St John's, Leeming	
# Communion * conference call F Facebook			



St Gregory's Church "Spring Clean" will be on the afternoon of Thursday 13th of July from 1:30pm onwards.

Volunteers required with suitable cleaning accessories etc.
Thank you. Phillip Witty

St Mary's, Thornton Watlass



Dates

for your

Saturday 8th July Church Coffee Morning in the Village hall from 10:30am to 1pm.

Monday 10th July There will be a Gardening Club trip to RHS Bridgewater, departing from Thornton Watlass at 9am and returning at 6pm. There are seats available at a cost of £15, which includes the coach and entry. For more details please contact Chris Carruthers on 07495 587645.

Wensleydale Filling Station



These are monthly meetings where we can celebrate our Christian faith in an informal manner and provide an opportunity to hear more about the love of God for our lives

Thornborough Hall, Moor Road, Leyburn DL8 5AB

Friday 14th July 2023 7.00 – 9.00pm

Speaker : Sebastian Rab from the Jonas Centre

Office Closure



The office will be closed from 27th July to 5th September, emails and phone calls will be monitored by the churchwardens, but not responded to. If you have any bookings, items for the bulletin or questions please contact me by the 22nd July. Thank you. Sarah